children, but Christian influence has eradicated or driven underground the consumption by women and children. Industrial arts. The only industrial arts traditionally practiced in all households were a rudimentary carpentry and a simple utilitarian basketry. Other arts were few, and were practiced as village specialties: the washing and smelting of iron ore and the forging of hoes, daos, knives, swords, and cooking pots (upland Khasis); the spinning of cotton thread (Mynso village, Jaintia); the dyeing of cotton thread and the weaving of cloth (Jaintias, Bhois, Lyngngams, Wars); the spinning and weaving of Eri silk (Khyrwang and Nongtung villages, Bhoi and Jaintia); and the hand manufacture, without wheel, of painted earthenware pots (Larnai village, Jaintia). Ironworking and the production of cotton goods have nearly died out through the competition of machine-made goods. Carpentry has greatly improved. An innovation of major importance is the sewing and tailoring, on sewing machines, of ready-made garments for both sexes. [Cf. Darrah 1866; C., W. 1832.] Trade. Khasi villages normally contain a number of household shops operated by women. Every Khasi also lives within walking distance of several village markets that are held on successive days of the eight-day week. The limits of market intercourse for the members of any particular village can be roughly distinguished by their naming the days of their week, which are called after the active markets. The exception is the huge market at Shillong, much of which is active daily, and which serves as a magnet for Khasis from all over the hills. The traditional barter has given way to currency in all markets. The small ones contain at least some local farm produce, plus other essentials like betel nut, and the food and tea stalls which serve as centers of social intercourse. The big markets contain not only regional produce and manufactures but also products from distant parts of the hills, brought for sale by traveling middlemen. There is also substantial trade, from the hills to the valleys, in potatoes, pears, hides, lac, cotton, caoutchouc, the wood of the sal tree, Eri silk thread, limestone, coal, ivory, bay leaf, betel nut, pan leaves, bananas, sugar cane, oranges, til, turmeric, and chilies. From the plains to the hills, there is trade in dried fish, paddy rice, salt, cooking oil, kerosene, matches, tea, sugar, wheat flour, machine-made cloth, shoes, metal pots, crockery, porcelain objects, coral beads, silver, and gold. Markets are important not only as economic institutions but also as centers for recreation (including archery competitions), courtship, reaffirmation of kinship ties with distant relatives, and the dissemination of information of all kinds. [Cf. Stenguilley 1954a.] Division of labor. Men do the heavy work, such as clearing and burning the swidden fields, caring for cattle and goats and driving them to market, butchering and selling large cuts of beef and pork, carpentry and mining, and driving and laboring on motor vehicles. They also tailor men's

276
177
335
285
184
[283]
[386]
[186]
[323]
177
178
[326]
[436]
[437]
[194]
443
444
[805]
[437]
[178]
[443]
[438]
[441]
[524]
[589]
[602]
[203]
462
[241]
[231]
[444]
[315]
[316]
[491]
000

clothing, operate the large Khasi business establishments in Shillong, and provide all civic and religious leadership. Women care for children and for the home, do the marketing, and sell dried fish, betel nut, lime, fruits, and rice breads at markets. Other tasks can be performed by either sex. **Land tenure.** Land was formerly divided into sib land and public domain. Sib land was corporately held in perpetuity, and was inalienable except by the unanimous consent of all members of the sib. The public domain was subject to usufructuary right by anyone who kept the land regularly under habitation or cultivation, with a lapse of no more than three years. Most villages grew up on public domain, and then reckoned all land inhabited or under cultivation by a village member as village land. Forests were public, except for sacred groves possessed by villages or lineage groups, and everyone was free to gather branches for fuel. Wastelands and streams were also public. By now, most public domain and village land, together with its forest cover, has been pre-empted as private property and is being rented and sold as such. Sib lands remain intact, unless the sibs agree to rent, lease, or sell. [Cf. Cantlie 1934.]

462
294
543
622
423
[178]

KIN GROUPS. **Descent.** Descent is matrilineal, and the Khasi is a member exclusively of his own matrilineage from birth to death. Adoption, which is very rare, is only within the matrilineage. **Kin groups.** The maximal matrilineage is the sib; this is a named, widely dispersed, strictly exogamous, lineage group, which claims but cannot trace its origin from a single ancestress. Sibs used to meet as corporate groups from time to time. Some sibs are linked with others in large amorphous groups that are unnamed and are defined solely by exogamy. Such a group is composed of two or more sibs, the ancestresses of which are claimed to have been either real sisters or dear friends who out of affection declared that thenceforth their descendants would be as consanguineals. The origin and function of sib-linkage is now unknown, and today the members of a sib will often disagree on whether or not their sib is linked with another. • The minimal matrilineage is the local descent group, or *ïing*. This is the largest kin group that normally rallies at life crises. It is said that the *ïing* formerly spanned six generations; today, it encompasses only four. If an *ïing* grows to more than four generations in a single village, it segments. New houses are located at some distance from the old and the *ïing* soon forgets exactly how to trace genealogical connection, except for which segment descended from a youngest sister. The term *ïing* may also be applied to an extended family, an elementary family, and a house. The elementary family is the basic domestic unit in Khasi society. In any village there are likely to be one or two households which stand as sole local representatives of the lineage of the female household head. Such a household is known as an

611
[597]
614
602
[59]

19: Assam G-5 (1958) 1963 AR7 Khasi AR7

Name of village (1)	Name of society (2)	Sponsored by (3)
7. Sutnga ...	(1) Credit Society.	Local people
	(2) Co-operative Trading Society.	
8. Darrang ...	Marketing Society.	Do
9. Shella ..	Trading Co-operative Society.	Do.

4.10 **Cottage Industries.**—It has already been mentioned that Village and Cottage Industries are not very popular in the district.

The following table shows the industries reported from the sample villages:—

TABLE B-9

Industry (1)	No. of villages reporting existence of the industries. (2)	No. of villages reporting production for sale. (3)
Cane and bamboo works ...	9	7
Blacksmithy	5	5
Tailoring	2	2
Handloom	...	...
Weaving and Spinning ...	3	1
Rearing of cocoons, etc. ...	1	1
Rearing of lac	1	1
Others	3	1

Blacksmithy and making of baskets, cane products, etc., out of cane and bamboo, are a traditional occupation. Weaving and spinning of cotton, rearing of endi cocoon and weaving of endi, etc., are in vogue only in the Bhoi area and the areas adjoining Kamrup and North Cachar and Mikir Hills districts. Lac rearing is found in the northern portion of the district, *i.e.*, Nongpoh area.

Except cane and bamboo works and blacksmithy other industries are practised in a very limited scale. There is thus a lot of scope for introducing cottage industries in the district.